

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · * · BENEDICTA · TU · IN · MULIERIBUS · *



AVE

· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
· NEW · YORK ·

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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.
(East of Times Square)

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AVE

A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City 36

Vol. XXIV

January, 1955

No. 1

Dear Parishioners of St Mary's,—

Happy New Year! At the beginning of the new secular year, though no year is really secular since it is God's time, it is incumbent upon us to turn our thoughts to some practical matters.

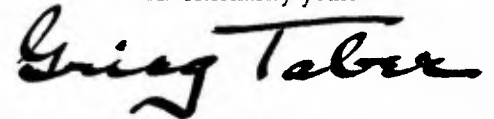
Have you begun the new year with a pledge for the support of your parish and the Church's missionary work in 1955? As Catholic Christians you will not have a happy year unless you carry your fair share of the financial as well as the spiritual responsibilities of your parish church and the whole Church throughout God's world. The world does need so sorely the Light of Christ!

Have you begun the new year with your Will properly executed and in gratitude to God, providing for the future of St Mary's as well as that of the Church and charitable organizations? St Mary's as you know goes forward on faith, nothing else, faith in God and in Our Lady's patronage and faith in you and your gratitude expressed through your prayers and your regular giving and your future generosity made certain through your Will.

Have you begun the new year with an Ordo Kalendar for 1955 staring you in the face? Let it silently call you to be in your place at the Holy Mass offered so often in gratitude for the blessings brought through the Incarnate Life of Jesus and through His dear friends, the Saints.

Happy New Year! Do make it happy by God's help and to His glory.

Affectionately yours



JOYFUL SPIRITUAL PROGRESS

In Giving

A HAPPY Christian among other considerations is one who loves to give and a miserable Christian is one who holds on to everything that he has. Indeed, even in secular society a stingy individual is called a miser, — a wretched person, one who has possessions and yet lives miserably for the sake of hoarding. Now possessions in themselves constitute no moral wrong, but it is the abuse of possessions that creates the moral issue.

St Gregory has distinguished for us the difference between natural and supernatural giving. When we give naturally we give what we have and when we give supernaturally we give what we are. In any event, give we must if we would experience joy in our Christian living.

It is always a joy to give of what we have to those we love. The joy in such giving will be removed, however, if we *expect* something in return. What is sometimes referred to even at Christmas time as "the exchange of gifts" is nothing short of disgusting. This does not mean that we should wish to deprive others of the joy of giving, thereby getting themselves out of the receiving line of acquisitive souls. It does mean that we should not give only as we expect to receive in return. Then again, giving of what we have to others must be done with the right motive, namely, as an expression of love or gratitude if it is to be a joyful experience. So much giving gets all mixed up with self-interest and vanity. Some give in order to consider themselves in a superior position. What is more they take to themselves credit for a nobility of feeling. They love the praises they receive for their generosity and even go so far as to praise themselves as they enjoy a certain inner satisfaction. All such forego the joy in giving.

The greatest joy of all comes however from supernatural giving. Such giving involves the giving of ourselves as Christians wholly to Christ Jesus so that He may live freely and fully in us. Thus it is that blessed Paul's statement "Christ in us the hope of glory" will ring true, for thus it is that in and through us our blessed Lord prolongs His Life, Passion and Redemption. You see in this supernatural giving we give our souls and their faculties to Christ, — our understandings, our memories and our wills. We are not to be content with supernatural giving merely in intention or in the process of preparation but such giving must be sacrificial. Self must

be renounced, it must be sacrificed, and herein is joyful giving because there is no danger of self-love which is dangerous in natural giving. In supernatural giving which is self-renunciation we are protected from praise and flattery through both our interior and exterior humiliations, since all is for Jesus and only for Jesus. We experience the joy of true discipleship, for, as you will remember, Jesus has said "If any man will come after me, let him deny himself." The heights of spiritual joy are reached through self-renunciation, just as the depths of misery are reached through self-exaltation.



FROM OUR PARISH MISSIONARY

St Andrew's Theological Seminary
Manila, Philippines

Dear Friends at St Mary's, —

We have now been in the new buildings of St Andrew's Theological Seminary for a little over a year. The feeling and odor of newness have begun to wear off. The grounds are now fairly well in order. The buildings give the impression of having been used. Life goes on very much as it did in the old buildings, but there is more dignity in living, greater comfort, and much more privacy and quiet than we ever had before. In all there is a sense of belonging to an established institution.

For the first few months of occupancy, it was a job to get the work organized so that we could maintain the buildings. Just the daily cleaning of the students' rooms, hallways, library, common room and refectory and other rooms presented quite a problem. It is organized now so that the general daily cleaning, with a thorough job on Saturday mornings, is done in about forty-five minutes between breakfast and the meditation period which begins at eight-thirty A. M. We were confronted for the first time with cleaning hundreds of windows. The old buildings had some sort of plexiglass which only needed brushing off occasionally. I attempted to arrange for a contract for the windows, but found that the cheapest arrangement we could make with a firm in the city was at a cost of 150 pesos or \$75.00 a month, which was more than half the total amount which we have for repairs and general maintenance. The students now clean the windows themselves. Sometimes after the cleaning is over a few smudges remain and the light is somewhat diffused, but it is about the best we can do. Literally gallons of floor wax were rubbed into the concrete floors during the first few

months. I thought for a time that we would have to spend a good part of our effort collecting money for wax. The floors have now reached the saturation point and we wax them only once in three weeks.

The library furnishings are coming along nicely. We just received news of a very generous gift which will complete the furnishings. Also the widow of the late Bishop Mosher presented the library with a fine life-size portrait of her husband in episcopal regalia. We now have more than eight thousand volumes on the library shelves.

The student body increased again at the opening of the academic year in July. The total enrollment reached forty-seven with a settled enrollment at the time of writing of forty-three students, twenty of whom are from our own Church and twenty-three from the Philippine Independent Church. There are only about two or three students' rooms vacant.

The pastoral work of the Seminarians has increased considerably. There are about seven hundred pupils in various places under direction of Seminarians in catechism classes held in public schools and in parishes. In addition there are the regular pastoral calls which Seminarians make on all Filipino Anglican Churchmen in Manila. In one neighboring town alone there are four hundred students in the public schools receiving regular instruction. Most of these are members of the Philippine Independent Church. One of our concerns has been to finance the pastoral program. Most of the students do not have enough money for bus fare to and from their work. Some of the undesignated gifts from parishioners of St Mary's have been used to meet this expense. My belief is that this program, although it has increased greatly, is really just getting under way. We now have more requests for Seminarians than we have Seminarians, but perhaps with better organization, which will grow out of experience, the available students can be placed in positions in which greater numbers of pupils can be reached and more effective work done. The students also are arranging for a regular class of instruction in the large prison at Muntinglupa some thirty kilometers south of Manila.

We are still using the vestments which were given by St Mary's in 1946 through Father Taber and other vestments which were a gift of St Mary's Guild. There are very few things in our Chapel which have not come from St Mary's.

The average congregation on Sundays at the Masses comes to

about one hundred and sixty. On great days the number is considerably more.

With this letter go our wishes for a blessed and joyous Christmas and New Year from the faculty and students who are your grateful friends and brothers in Christ.

Sincerely,

WAYLAND S. MANDELL,
Dean.



THE WATCH

Keep vigil! Keep vigil! Oh youthful heart!
In the chapel of your King,
Keep vigil! Keep vigil! Beloved young man,
Through the long hours of the night,
And heed not the voices outside you,
The voice of your ancient companions,
And heed not your nearest and dearest,
That stir the heart's tender woe,
Attend the voice that speaks not
But sings in the silence alone,
Attend the secret communion,
Too deep for word and tone
Be faithful! Be faithful! My gallant young lad,
Though the hours stretch weary and long,
Be faithful! Be faithful! Through all the night,
In the morning receive your armor bright!

DWIGHT WILSON.



WHAT ABOUT GOD? (4)

IF you have tried on and off for the past month to think of God as a blind unreasoning force, an impersonal automaton, you have discovered what a futile undertaking that is. In the first place, all our religious experience is against it. Now it is true that all our knowledge about God and about His interest in us and His will for us does not come from direct experience. It isn't all that easy and those who try to make it that easy (as individuals and groups of people do from time to time) are the easiest of all the victims who

are entrapped by the sin of pride. They become religious snobs. They are the sort of people who always know exactly what God wants done, especially in the way of their interference in the lives and activities of their fellow-creatures, and will tell you so at great length and with considerable heat. Nevertheless, all of us have had *some* experience of direct communication with God, no matter how unclear and unorganized it may seem to us. It takes place with different individuals in very varying ways and in many different degrees. Sometimes it is a communication from us to Him, sometimes it is from Him to us, and sometimes it is both at once. The Christian name for it is Prayer. But the point of all this is that that communication is a communication between persons. It is very difficult, in fact, it is impossible to communicate with an unreasoning force.

Here then, first of all, is our own private evidence that God is interested in us, and loves us, and has plans for us. And that, of course, is evidence that He is a personality in some way comparable (the theologian would say "analogical") to our own personalities, because only a rational person can do these things.

But just in case someone is not willing to trust his own sensibilities or the sensibilities of other people, there are other ways of getting at the solution of this problem. We have discovered that we are not responsible for our own existence, that there is, in fact, a First Cause who is responsible for the existence of all beings other than Himself, and this First Cause is God. Now, it is a matter of common sense that a cause, of whatever kind, must contain within itself in some way all the perfections that appear in the result, the thing caused. You cannot make an apple pie out of a lobster because there are no apples of any kind in any way in a lobster, and apples are one of the causes of apple pies. So if God is the First Cause and one of the things He has caused to exist is persons, then He must be a Person Himself for there is nowhere outside Himself that He could get the material to make a person.

Or, we can look at it like this: Another of the causes of apple pies is the baker. None of the material for an apple pie comes from the baker, but there is a sense in which the apple pie has to be in the baker before it can exist of itself, for he has the idea of such a piece of pastry in his mind. If you were to meet a man, let us say a native of the jungles of central Africa, who had never heard of either apples or of pies, and couldn't even read a recipe; you would know that that man couldn't just walk into your kitchen and without

any instruction construct and bake an apple pie. He literally doesn't have it in him. He hasn't any idea of it.

Now, where did God get the idea of creating persons? But it isn't even necessary to answer that question. Because if God has ideas, then He is a Person; for that is one of the things that a person — and only a person — is, a being who has ideas. The possession or invention of abstract ideas, that is, ideas that are not embodied in some concrete object, is the function of a rational mind, and a being who has a rational mind is a person.

Even leaving our personalities out of it, I don't think anything could be much more obvious than that the existence of the world is the result of large scale planning — in short, of ideas, millions of them; ideas of organization and growth, ideas of beauty and relationship, ideas of force and electricity and trees and rocks and rivers and oceans, etc., etc. It staggers our finite minds to try to grasp the scope and extent of the One Mind who planned it all and put it together. Just on this one point of creativity we catch a glimpse of a Person who is far beyond our experience of personality among men, and that without considering some of the other functions of persons such as life or love or wisdom. So while we are constrained to admit that the Personality of God is something way beyond what we know by that name, yet it is comparable to it, and it would be folly to deny that its essence is His in the highest degree.

— E. B.



PARISH NOTES

THE readers of Ave will be pleased to learn that through funds made available to Father Taber we have provided a full scholarship of four hundred fifty dollars for one of the seminarians at St Andrew's Theological Seminary, Manila. His name is Magdaleno who as a young boy was baptized in the Philippine Independent Church, but as a student in the Mountain Agricultural High School in Baguio came into the Church through the fine influence of one of our Filipino priests, Father Accos, and subsequently set about his preparation for the priesthood. He has the highest academic average of any student at St Andrew's and well deserves in other ways too the scholarship that we are providing.

Scholarships at St Andrew's are greatly needed. If any reader of Ave, or several readers clubbing together wish to provide other

scholarships, Father Taber will gladly give detailed information concerning partial and full scholarships.



THE Day Branch of the Woman's Auxiliary meets in St Joseph's Hall Friday morning, January twenty-first at ten-forty-five, following a Corporate Communion at the nine-thirty Mass.

The Evening Branch of the Woman's Auxiliary will meet in St Joseph Hall Tuesday evening, January the eighteenth at seven-fifteen, following dinner at six at Child's, Broadway at Forty-Sixth Street. A special program will be presented by Miss Sophie Cambria, Evening Branch chairman for Christian Social Relations. Guests will include Mrs Walter de Waters, Chairman of the Christian Social Relations Commission in the Diocese of New York. The Corporate Communion of the Evening Branch will be held at the nine o'clock Mass on Sunday, January second.

All women of the parish are warmly invited to attend these meetings.



ON Sunday, January the twenty-third, come to Mass prepared to make an extra offering for the Training of Priests. The Presiding Bishop of the Episcopal Church, Bishop Sherrill, has designated this Sunday as Theological Education Sunday when an offering is taken in every parish throughout the Church for the support of our seminaries. Your offerings will be divided amongst Nashotah House, Philadelphia Divinity School and Seabury-Western Theological Seminary, the seminaries which trained your parish priests, and the General Theological Seminary from which so many students come to serve at St Mary's altars.



THE Bishop of the Diocese of New York has set Sunday evening, March the twentieth as the time for the administration of the Sacrament of Holy Confirmation at St Mary's. Due notice will be given of instructions planned in preparation for those who are to be confirmed.



Joseph had a coat of many colors,
Joseph had ten older brothers too.
His brothers didn't like the many colors,

So they said, "Young Joseph, this won't do."
And Joseph said, "Do who?"

Joseph dreamed up socks of Argyle pattern,
And he dreamed up for himself a crew cut too.
His brothers said that Joseph and his Argyles
Belonged down in Egypt in the Zoo.

And Joseph said, "Zoo who?"

Joseph up and went down to Egypt,
And got himself a good job there.
And when there was a world-wide depression
He paid the whole family's fare

Down, down to Egypt.

And they all got good jobs there.

This story has a point and a moral,
And I hope that you all see it plain.
Bright colors won't dull the understanding,
And a crew cut can cover a brain.

(Sometimes) ★ A. D. S.

FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

"And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

November 8 — Frances Bulkeley Hirsch

MARRIAGE

"Those whom God hath joined together let no man put asunder."

November 6 — Eugen Albert Troller and Jean Newton Smith

BURIAL

"Grant them, O Lord, eternal rest and may light perpetual shine upon them."

November 19 — Florence Louise Dawson



THE altar flowers for the month of January are given in memory of the following:

January 2 — The Second Sunday after Christmas. Warrington Griswold Lewis. Mary Lewis Hooker.

January 6 — The Epiphany. James H. Gorham, O.H.C., Priest.

January 9 — The First Sunday after the Epiphany. Charles Kirkpatrick Edgar.

January 16 — The Second Sunday after the Epiphany. Mary Louise Raymond.

January 23 — The Third Sunday after the Epiphany. George Robinson Harding.

January 30 — The Fourth Sunday after the Epiphany. Charles Graham.

Of your charity pray for the happy repose of their souls and of the souls of all the faithful departed. *Requiescant in pace.*



THE Corporate Communion for the month of January are as follows:

Sunday, January 2, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, January 5, 9:30, St Mary's Guild.

Sunday, January 9, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, January 21, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, January 30, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous: \$1, \$2, \$5; Mr and Mrs John Cadney, \$5; Mr and Mrs Eric Campbell, \$3; Miss Kate Clark, \$2; Miss Gwendolyn Coldham, \$2; Mrs D. L. Coulbourn, \$1; Mr and Mrs Walter M. Drake, \$5; Lt Walter M. Drake, Jr., \$3; Miss Marie Elias, \$1; Miss Polly Havens, \$2; Mr Russell E. Hunting, Jr., \$2; Miss Helen Kinsella, \$1; Lt David M. Kopko, \$2; Miss Lena Lloyd, \$1; Mr William W. Love, \$5; Dr Donald Moogk, \$1; Miss Linda Morley, \$2; Mrs Vera C. Mould, \$2; The Reverend Charles W. Nelson, \$1; Miss Sue M. Stops, \$5; Mr Alfred Williams, \$1.24; Miss Ruth Winans, \$5; Mrs Austin M. Wynne, \$2.



AVE is published monthly (July, August and September excepted) and is sent *gratis* to communicants and supporters of the Church of Saint Mary the Virgin.

It would be a great help if readers who value AVE would send an annual contribution towards the expense of its printing and circulation.

Inquiries concerning AVE should be sent to the Editor, **THE REV. FATHER TABER**, 145 West 46th Street, New York 36.

To insure delivery of AVE, the Parish Secretary should be notified promptly of any permanent change of address.

KALENDAR FOR JANUARY

- ✕ 1. Sa. THE CIRCUMCISION OF OUR LORD.
- ✕ 2. Su. THE HOLY NAME OF JESUS. Com. Octave Day of St Stephen, D.M.
- 3. M. Octave Day of St John, Ap. Ev.
- 4. Tu. Octave Day of the Holy Innocents, MM.
- 5. W. Vigil of the Epiphany. Com. St Telesphorus, B.M.
- 6. Th. THE EPIPHANY OF OUR LORD.
- 7. F. Of the Octave. *Abstinence.*
- 8. Sa. Of the Octave. Com. St Lucian, P.M.
- ✕ 9. Su. FEAST OF THE HOLY FAMILY. Com. Epiphany I, Octave.
- 10. M. Of Epiphany I. Com. Octave.
- 11. Tu. Of the Octave. Com. St Hyginus, B.M.
- 12. W. Of the Octave.
- 13. Th. Octave Day of the Epiphany.
- 14. F. St Hilary, B.C.D. Com. St Felix, P.M. *Abstinence.*
- 15. Sa. St Paul, the first Hermit, C. Com. St Maurus, Ab.
- ✕ 16. Su. EPIPHANY II. Com. St Marcellus I, B.M.
- 17. M. St Anthonay, Ab.
- 18. Tu. St Peter's Chair at Rome. Com. St Paul, Ap., St Prisca, V.M.
- 19. W. SS Maris, Martha and Comp., MM. Com. St Canute, K.M., St Wulfstan, B.C. Requiem, 7.
- 20. Th. SS Fabian and Sebastian, MM.
- 21. F. St Agnes, V.M. *Abstinence.*
- 22. Sa. SS Vincent and Anastasius, MM.
- ✕ 23. Su. EPIPHANY III. Com. St Raymond of Pennaforte, C., St Emerentiana, V.M.
- 24. M. St Timothy, B.M.
- 25. Tu. THE CONVERSION OF ST PAUL, AP. Com. St Peter, Ap.
- 26. W. St Polycarp, B.M.
- 27. Th. St John Chrysostom, B.C.D.
- 28. F. St Peter Nolasco, C. Com. St Agnes, V.M. Requiem, 8. *Abstinence.*
- 29. Sa. St Francis de Sales, B.C.D.
- ✕ 30. Su. EPIPHANY IV. Com. St Martina, V.M., Beheading of Charles I, K.M.
- 31. M. St John Bosco, C.

Days indicated by ✕ are days of precept, with an obligation of attendance at Mass.

MUSIC FOR JANUARY

JANUARY 1 — CIRCUMCISION

Mass, Missa fons bonitatis Gregorian

JANUARY 2 — THE HOLY NAME OF JESUS

Mass, Missa brevis Lotti

Motet, Cantate Domino Hassler

Evensong

Magnificat and Nunc dimittis Willan

Motet, Psallite Domino de la Lande

O salutaris hostia Handl

Motet, Adoramus te Ruffo

Tantum ergo (5 voice) Victoria

JANUARY 6 — EPIPHANY

Mass, Missa magnae Deus potentiae Gregorian

JANUARY 9 — THE HOLY FAMILY, JESUS, MARY AND JOSEPH

Mass, Missa Sancti Josephi Peeters

Motet, Jubilate Deo Gabrieli

Evensong

Magnificat and Nunc dimittis (Second Service) Byrd

Motet, Gloria in excelsis Dufay

O salutaris hostia Rehm

Motet, O Domine Jesu Palestrina

Tantum ergo (Lyra Sacra) Boellman

JANUARY 16 — EPIPHANY II

Mass, Missa festiva Kromolicki

Motet, Ave Maria Bruckner

Evensong

Magnificat and Nunc dimittis in E minor Tallis

Motet, Cantate Domino Schutz

O salutaris hostia Henschel

Motet, Adoramus te Corsi

Tantum ergo Henschel

JANUARY 23 — EPIPHANY III

Mass, Missa Vidi speciosam Victoria

Motet, Exultate Deo Scarlatti

Evensong

Magnificat Sixteenth Century

Nunc dimittis Palestrina

Motet, Salve Regina Monteverdi

O salutaris hostia Goodman

Motet, Jesu dulcis Rheinberger

Tantum ergo Goodman

JANUARY 30 — EPIPHANY IV

Mass, Mass in D Henschel

Motet, Laudate Dominum Bonamico

Evensong

Magnificat and Nunc dimittis Fayrfax

Motet, Ego sum panis vivus Caldara

O salutaris hostia Caplet

Motet, Adoramus te Monteverdi

Tantum ergo Schroeder

SERVICES

SUNDAYS

Low Mass 7:00 a.m.

Morning Prayer 7:40 a.m.

Low Mass 8:00 a.m.

Sung Mass (St Francis' Altar) 9:00 a.m.

Low Mass (Lady Chapel) 10:00 a.m.

High Mass, with sermon 11:00 a.m.

Evening Service and Benediction, and address 8:00 p.m.

WEEK DAYS

Mass, daily 7, 8, and 9:30 a.m.

Also on greater Holy Days as announced

11 a.m. and 12:10 p.m.

Exposition of the Blessed Sacrament and Intercessions

Wednesdays 12:10-12:40 p.m.

Mass, Fridays 12:10 p.m.

Morning Prayer (with Litany, Fridays) 9:00 a.m.

Evening Prayer (with Litany, Wednesdays) 6:00 p.m.

Special Devotions, Fridays (St. Francis' Altar) 8:15 p.m.

*Other Services during the Week, and on Festivals,
as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 9 p.m.

Adults or children can be prepared at any time for the First Confession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:

Mondays to Fridays 9:15 to 1 and 2 to 5

Closed on legal holidays.

SACRAMENTS AND OTHER RITES

CONFESSIONS

FATHER TABER: Fridays, 12 to 1; Saturdays, 2 to 3 and 8 to 9 p.m.

FATHER BOSSHARD: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

FATHER SCHUMAN: Fridays, 4:30 to 5:30 and 7 to 8 p.m., Saturdays, 3 to 4 p.m.

Confessions will also be heard Sundays, 8:40 to 9:00 a.m.

A Priest can always be seen after any service.

BAPTISMS.—Sundays after High Mass by arrangements with the clergy. Proper sponsors should be chosen.

MARRIAGES are solemnized only after arrangement with the clergy and after three days' notice has been given. A certificate of Baptism should be produced by both parties. Those to be married should, if confirmed, receive Holy Communion. A nuptial Mass is suggested. It is against God's law to marry anyone divorced, as long as the other partner is living.

SICK CALLS.—Holy Unction and Communion of the Sick, on application to the clergy, in person, by telephone, or by post.

BURIALS.—The clergy should always be consulted *before* any arrangements are made. The bodies of baptized persons may be brought to the Chantry of the church at any time before the day of the funeral. It is the usual custom of St Mary's to have the funeral service a requiem Mass.

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr White, the Director of Music.

PARISH GUILDS AND ORGANIZATIONS

All persons who come regularly to the Church of St Mary the Virgin are urged to ally themselves with one of the Guilds and thus take their share in the work of the Church and its missionary activities. Any inquiries concerning each particular Guild may be addressed to the Chaplain, who will gladly give information.

THE CHURCH SCHOOL.—Sundays, Sung Mass and Instruction, 9 a.m. Corporate Communion, last Sunday, 9 a.m.

THE WOMAN'S AUXILIARY.—Day Branch, third Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Father Taber, *Chaplain*, Evening Branch, third Tuesdays, 7:15 p.m. Corporate Communion first Sundays, 9 a.m. Father Taber, *Chaplain*.

ST MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesdays, 9:30 a.m., monthly business meeting, 10:45 a.m. Father Taber, *Chaplain*.

GUILD OF ST MARY OF THE CROSS.—For charities and for missions of the Church. Wednesdays, 8 p.m. Monthly devotional meeting, third Wednesdays, 8:30 p.m. Corporate Communion, first Sunday, 9 a.m. Father Schuman, *Chaplain*.

GUILD OF HELP.—For forwarding the social service work of the Church. Meetings as announced from time to time. Father Taber, *Chaplain*.

ORDER OF ST VINCENT.—For Altar Servers. Meetings, as announced. Corporate Communion, last Sunday, 9 a.m. Father Bosshard, *Chaplain*.

GUILD OF ST STEPHEN.—For young people, ages twenty to thirty-five. Meetings, first Thursdays at 8 p.m. and third Sundays at six p.m. Corporate Communion, last Sunday, 9 a.m. Father Schuman, *Chaplain*.

DEVOTIONAL GUILDS

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward.
Holy Hour (St Francis' Altar) first Fridays, 8:15 p.m.
Father Taber, *Chaplain*.

LIVING ROSARY OF OUR LADY AND ST DOMINIC.—St Mary's Ward.
Corporate Communion, second Sundays, 9 a.m. Meetings
second Fridays, 8:15 p.m. Father Schuman, *Chaplain*.

GUILD OF ALL SOULS.—St Mary's Ward. Stations of the Cross,
third Fridays, 8:15 p.m. Father Bosshard, *Chaplain*.

OTHER ORGANIZATIONS

FELLOWSHIP OF ST JOHN.—Object: Prayer and work for the
Society of St John the Evangelist. Corporate Communion,
December 27th and May 6th. Father Taber, *Chaplain*.

ASSOCIATES OF THE SISTERHOOD OF THE HOLY NATIVITY.—Object:
Prayer and work for the Sisterhood of the Holy Nativity.
Meetings, as announced. Corporate Communion, first Mondays,
8 a.m., in the Sisters' Chapel in the Mission House.

THE PARISH LIBRARY

WILLIAM EDWARD JONES MEMORIAL LENDING LIBRARY.—In
the Sisters' Mission House there is available a collection of
books in theology, apologetics, ecclesiastical history, religious
biography and devotional literature. Books may be borrowed
for home-reading. Hours: Week-days, 4 to 6 p.m. Sundays,
immediately after High Mass and before Evensong.

REMEMBER ST MARY'S IN YOUR WILL

The following is the form of bequest:

"I hereby give, devise and bequeath to THE SOCIETY OF
THE FREE CHURCH OF SAINT MARY THE VIRGIN,
a corporation organized and existing under the Laws of the State
of New York, and having its principal office at 145 West 46th
Street, New York City, (here stating
the nature or amount of the gift)."

DIRECTORY

CHURCH OF ST MARY THE VIRGIN, 139 West 46th St.

THE RECTORY

144 West 47th Street. Telephone: PLaza 7-5845

The Rev. Father Taber

The Rev. Father Bosshard

The Rev. Father Schuman

THE MISSION HOUSE, Sisters of the Holy Nativity
133 West 46th Street. Telephone: PLaza 7-6464

The Sister Mary Angela, S.H.N., *Sister-in-Charge*

The Sister Elsbeth, S.H.N.

The Sister Florence Isabel, S.H.N.

Sister Margareta, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845

Mr Leslie Evan Roberts, *Treasurer*. Telephone: PLaza 7-5845

Miss Elizabeth Doremus, *Secretary*. Telephone: PLaza 7-5845

Mr Ernest White. Telephone: PLaza 7-8232

Louis Fellowes, *Funeral Director*. Telephone: PLaza 3-5300

*The Church of St Mary the Virgin is supported largely by
voluntary offerings through the use of weekly envelopes. Persons
desiring the Duplex Envelopes for the support of the Parish and
Missions are requested to apply to one of the clergy after High
Mass or Evensong on Sundays, or to communicate with the Parish
Secretary, Rector's Office, 145 West 46th Street.*